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might very well have been added for the phrases containing *amenaza* (122, 17), *apagar* (207, 25), *morro* (126, 13), *pegajosidad* (22, 12), and *hacer pelotillas* (108, 19). It is practically impossible to find single words which may be placed in the vocabulary to fit these particular cases; in the last two there is a redundancy in the Spanish sentence difficult to express in English.

There are comparatively few omissions in the vocabulary considering its size. Those noted are as follows: 134, 12, *camón*, m. 'large bed'; 173, 13, *cinc*, m. 'zinc'; 194, 30, *fango*, m. 'mud, mire'; 125, 30, *lecho*, m. 'bed,' 'couch'; 112, 7, *mariscal*, m. 'marshal'; 124, 12, *mellado*, -a, 'nicked'; 45, 10, *mezquino*, -a, 'miserable,' 'niggardly'; 111, 10, *sable*, m. 'sword,' 'sabre.' The vocabulary also contains the following misprints: *garilla* for *gavilla*; *cuchillas* for *cuchillas*; *pua* for *púa*; *cantaro* for *cántaro*; *sombrazo* for *sombrajo*; *senile* for *senil*.

By far the worst fault of the vocabulary is the lack of sufficient definition. In some cases none of the meanings given will make sense or express the meaning of the Spanish; in others, slightly different meanings seem to bring out more clearly the flavor of the original. I would suggest the following additions: 13, 7, *descomulgado*, 'accursed,' 'wicked'; 43, 4, *gremio*, 'ring'; 47, 27, *rascar*, 'clear up'; 49, 25, *entablar*, 'prepare'; 52, 21, *plano*, 'side (of a roof)'; 52, 24, *arista*, 'edge'; 59, 21, *final*, 'top'; 83, 9, *perezosamente*, 'idly'; 100, 27, *propinar*, 'treat to'; 103, 20, *cartel*, 'chart'; 103, 21, *punta*, 'corner'; 112, 13, *casaca*, 'coat,' 'jacket'; 117, 10, *guijarro*, 'stone,' 'pebble'; 120, 19, *mesa*, 'counter'; 124, 11, *anafe*, 'stove'; 125, 22, *hervidero*, 'multitude,' 'crowd'; 125, 27, *veta*, 'rivulet'; 128, 11, *bracear*, 'swing the legs'; 133, 15, *corvejón*, 'hock'; 144, 23, *encogido*, -a, 'dejected'; 167, 4, *pujar*, 'vie'; 187, 17, *palanca*, 'catch,' 'lock'; 199, 22, *atisbar*, 'peek out at'; 206, 3, *contar*, 'count.'

The following, while not definitely located, could be improved by the addition of the meanings which follow: *atentado*, 'assault'; *aventar*, 'winnow'; *bacalao*, 'codfish'; *en barbecho*, 'fallow'; *cántaro*, 'jar'; *dormilón*, 'drowsy'; *funda*, 'case'; *glosa*, 'comment'; *infancia*, 'childhood'; *lomo*, 'side'; *monjil*, 'nun-like'; *vista*, 'glance.'

If these minor details are corrected in a future edition the text will be one of the best now published for second year classes in Spanish.

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## CORRESPONDENCE

### THE BOTTLE IMP

To the Editors of *Mod. Lang. Notes*.

SIRS:—In *Modern Language Notes* for January, 1910, there is a very interesting discussion of the probable sources of Stevenson's *Bottle Imp*. Mr. Beach gives as the immediate source of the story a drama played in London in 1828 under the name of *The Bottle Imp*. The author of the play, Mr. Peake, no doubt made use of a tale published in a collection entitled *Popular Tales and Romances of the Northern Nations* in 1823, which Mr. Beach shows to be merely a translation of La Motte Fouqué's story, *Das Galgenmännlein*. But there is an earlier occurrence of the story which Mr. Beach does not mention. This is in *Die Landstörtzerin Courasche* by Johann Jakob Christoffel von Grimmelshausen. The story appears here in an abbreviated form and forms but a minor episode in the novel; but in its main points it agrees with the story of Fouqué.

The Brothers Grimm in their *Deutsche Sagen* relate the story and give as their sources the novel of Grimmelshausen just referred to and *Der Leipziger Auenturier*, Frankfort and Leipzig, 1756. The story is here practically the same as in Fouqué's *Galgenmännlein*. There is a reference to the tale in Karl Simrock's *Handbuch der Deutschen Mythologie*, Bonn, 1887.

It is easy to find stories which resemble this closely in the folklore of other nations. For instance, in T. Crofton Croker's *Fairy Legends and Traditions of the South of Ireland*, London, 1862, we find a *Legend of Bottle Hill*, which bears a close resemblance to the story in question. Without making a detailed and comparative study it is perfectly plain that the story was well known all over Europe and that its origin is to be traced far back to some fable or medieval legend.

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